THE Monthly Miscellany:

OR,

MEMOIRS FOR THE CURIOUS.

Occasionally Containing

Divinity and Law.
Philosophy, Moral, Natural and Experimental.
Mathematicks.
Physick, Surgery, and Botany.
Criticisms and Remarks.
Political Observations.
Husbandry, and Trade.
History, Travels and Poetry.

Letters on several Subjects.
Translations from the French, and other most valuable Foreign Journals and Collections, particularly the Works of the Royal Academy of Sciences, the Mercure Gallant, &c.
The Lives and Characters of Famous Persons; Particularly of the late Duke of Montague.

For the Month of *March*. Vol. III.

By several Hands.

LONDON:

Printed for *John Morphew*, near *Stationers-Hall*, 1709.

The CONTENTS.

MEMOIRS
FOR THE
CURIOUS.

Hortorum ANGLICANORUM Deliciæ.

Giving some Account *of the more* Rare Plants, *observed of late in the* Gardens *of many* Curious Persons, *particularly those about* LONDON.

Continued from our LAST.

SECT. III. ASIATICK *or* Oriental *Plants.*

March 1709.

1. ZEylon *Dragon-snap.* Ray Vol. 3. p. 650. 6 Adhatoda *Zeylanica.* fol. Laurinis maximis Act. Phil. N°. 276. p. 1016. pl. 206. *Adhatoda* Zeylanensium. *Ecbolium* Græcis *Wanapala* Malabar. *Herm.* Hort. Leyd. 643. Fig.

Dictamno *fortè* affinis *Indica* arborescens *Lauri Americanæ* foliis seu *Ecbolium* Zeylanensium, *foliis* Laurinis *Breyn.* Prodr. 2. *Pluk.* Tab. 173. Fol. 3.

This Indian Shrub hath of late Years flowred with us, and is none of the least Ornaments in the Gardens of the most Curious, where its generally known by the (improper) Name of Nux Malabarica.

2. Dwarf *Indian* Almond Ray H. Pl. 1521. 2.

Amygdalus nana *Munting.* Cat. Plant. Hort. *Groningæ* & *Omlandiæ.*

Indica nana Hort. *Morini.* Hort. Reg. *Vallot.*

Amygdalus pumila *Hort.* Reg. *Blasens.* 230. & *Pluk.* Tab. xi. Fig. 3.

Amygdalus excorticata præcox *Virid var.* 87. molliore putamine. nucum *id.* 479. A. Humilis *id.* 580.

Dr. *Pluknet's* Figure *is the only one I know of this delightful Shrub, being a great Ornament in* Gardens *for small Hedges, Bushes or little Standarts: Its beautiful Flowers come very early in the* Spring, making delightful Bough-Pots, and large Nosegaies.

March 1709.

3. Wheelers *Olympick* Tutsan Ray 1017. 2.

Androsemum flore & theca quinque capsulari omnium maximis. H. *Oxon.* 472. 13. Sect. 5. Tab. 35.

Hypericon *Olympi* montis *Wheeleri* Ray H. Pl. 1072. 2.

This elegant Plant tho' it is now become pretty common with us in divers Gardens, *yet it hath lost nothing of its pristine Beauty, nor (for that reason) ought the first bringer of it over, to redown less to the* Memory and Honour *of that no less Reverend then Curious Traveller, Sir* George Wheeler, *the prime Discoverer of it, and not Dr.* Burserus, *as some would have it. I taking his* Pyrenean Tutsan, *to fall short of the speciousness of this Plant, both in* Leaf and Flower.

4. Wheeler's *Dittany* Ray H. *Plant.* 540. 10.

Dictamnus *Lydius* imis hirsutis *Origiani* foliis, summis subcœruleis glabris *Pluk.* Almag. Botan. 131.

Dictamnus montis *Sipyl* foliis *Origani* Parad. *Batav.* Prodr.

... Fol. glabro glauco *Breyn.* Prodr. 2.

Dictamnus Sipylus *Majorana* foliis H. *Ox.* 357. 2. *Sect.* xi. Tab. 4. *Fig.* opt. 2.

Origanum montis *Sipyli Herm.* H. Leyd. 463. Fig.

... in Lydia, spica purpurea Fol. glabro glauco *Hort.* Bosian. *Origanum* spicat. mont *Sipyli* foliis glabris *Wheeleri* Ray 540. 10.

Sir George Wheeler, *was also the first who discovered this elegant Plant, which I have seen in perfection at* Fulham, Chelsey, Enfield, *and other* Curious Gardens.

5. Jagged *Aleppo* Medick.

Medica *Syriaca* dicarpos laciniata, foliis & fructu spinosis *Alm. Bot.* 245.

Trifolium *Cochleatum* spinosum *Syriacum*, foliis laciniatis *Breyn.* Cent. 81. c. 34. Fig. opt.

Trifolium *echinatum* luteum, fol. laciniatis *Dodart.* Mem. 123.

Trifolium fructu echinato, fol. eleganter dissectis *Bot.* Monsp. 271. Fig.

This pretty little jagged leaved Plant, I some Years since saw with Mr. Jacob Bobart *at* Oxford, *and this last Summer in perfection and plenty, amongst several* European *ones of that Kind in the* Physick-Garden *at* Chelsey.

SECT. IV.

SECT. IV. AFRICAN *Plants.*

CHAP. I.

Of such as grow in the Canary *Isles.*

1. Canary *Black* Maiden-hair.

A *Diantum* nigrum speciosum *Canariense* Mus. Petiver N° 28. *Ad.* nigr. rad. prælonga, arbores annosas scandente *Virid. Lusit.* Filicula *Lusitanica* Polypodii radice *Elem. Botan.* Inst. *Rei Herb.* 542. & *Hort.* Reg *Monspel.* 97. Fig *Ray* Hist. Pl. *Vol.* 3. p. 94.

Filix *Canar.* humilior ramosissima *Adianti nigri foliis* viridioribus Hist. Oxon. *Sect.* 14. p. 584. 16.

Filix ramosa *Canar.* Rutæ murariæ pinnulis angustis altius incisis mediæ costæ alternatim alligatis *Pluk.* Tab. 291. fig. 2. *Alm.* Bot. 156. 6.

This elegant *Fern* I have often seen in the *Royal Gardens* at *Hampton-Court.*

I have receiv'd dry Samples of it from the *Canary Islands*, and find it also grows on the famous Mount *Cintra* near *Lisbon.*

2. *Canary* Sea Orrach, *with narrow Silver Leaves.*

Atriplex angustifolia *Canar.* maritima dentata repens, *Flos de Alsumo* Hispanis *dicta* Pluk. 326. 3. *Alm.* Bot. 61. 3.

This and most of the following Canary Plants, *were first raised at the Royal Gardens at* St James's, *and* Hampton-Court *by* Mr. *George London, then Gardiner to* King William, *as now to her present* Majesty *Queen Ann.*

3. *Poita Camilo* of the *Canaries.*

Kali Polygonoides latifolium *Canariense* Mus *Petiver.* 69

Kali aizoides *Canar.* procumbens, *Portulaca* pallescentibus succulentis *foliis* aspergine rorida perpetue madidis *Pluk.* 304. 3. *Alm.* Bot. 202. pl. 9. & *Flor.* Noriberg. 236. *Fig.*

This has many round stalks branches spread on the Ground, with thick frosty Purslain-like leaves, *from whence grow divers* 5 *star'd pale green* Flowers, *which turn into* 5 *Cornered flat-headed* husks *full of brown shining* Seed.

Its a Perennial Evergreen, *if stow'd from the Frosts in the* Winter.

4. *Narrow-leaved* Canary *Shrub-spurge.*

Tithymalus *Canar.* fruteſcens *Linariæ* folio *Hort.* Amſtelod. p. 209. Fig. 105.

Tithymalus dendroides *Linariæ* foliis ex *Inſula Canarina* Pluk. 319. 5. *Alm.* Bot. 369. 3.

This is an Evergreen Shrub-Spurge, *with large* Toad-flax leaves, *ſet on many branches; its* Roots *are few and ſmall. It hath not yet* Flowred *with us, nor in* Holland.

5. *Canary* Shrub Turnſole:

Heliotropium *Canar.* arboreſcens *Scorodoniæ* folio H. *Amſt.* 229. Tab. 65.

Mentha *Canar.* fruteſcens foliis ſubtus lanugine candidiſſima villoſis, floribus glomeratis è ſinu foliorum longioribus pediculis inſidentibus *Pluk.* 307. 2. *Alm.* Bot.

This grows about a Yard high, *with oppoſite hoary notcht* Leaves *whitiſh below and of an Aromatick glewy* taſt; *from theſe on naked footſtalks, grow tufts of ſmall pale pipey* Flowers *in* July *and* Auguſt; *In which ſtate I have ſeen Specimens from the* Phyſick Garden *at* Oxon.

6. *Lingo veha* of the *Canaries.*

Teucrii facie fruteſcens *Canar.* pediculis craſſioribus brevioribuſq; hirſutiè pubeſcens *Lingo veha* indigenis *dicta* H. Ox. S. xi. p. 423. 21.

Meliſophyllum *Citratum* ex *Inſulis Fortunatis* Lingo veha *ab* Inſulanis *dictum* Pluk. 305. 4. *Alm.* Bot. 247. pl. 8.

7. *Polyhomens* of the *Canaries.*

Teucrii facie fruteſcens pediculis longioribus, floſculis pentapetaloidibus albis *Polyhomens* Inſulanis *dicta* H. Ox. S. xi. p. 423. 20.

Meliſſa (forte) an *Mentha* viridis, *Betonicæ* forma & odore aromatico ex *Inſulis Fortunatis* Polyhomens *Inſulanis* dicta *Pluk.* 307. 1. Alm. Bot. 247. 9.

The Flowers *grow in Tufts, white, ſmall and Starwiſe; The* Seed *leſſer then* Time, *and rounder.*

8. *Hoary* Canary *Mint.*

Mentha *Canarienſis,* minore folio ſubtùs incano ramoſiſſima *Alm. Bot.* 248. pl. 8.

This and the laſt but one, have not as yet *Flowred* with us.

9. *Great Yellow* Canary *Fox-glove.*

Digitalis lutea flore magno *Canarienſis* Alm. Bot. 131. pl. 6.

10. *Matera* or Canary *Bears-glove.*

Digitalis Acanthoidis *Canar.* fruteſcens fl. aureo *H. Amſt.* 2. p. 105. Fig. 53.

Digi-

Digitali affinis Canar. *Solidaginis* acutis foliis leviter pilosis, flore aureo oucullato staminibus croceis cristæ cavo accumbentibus ornato *Pluk.* 325. 2.

The leaves *are very bitter*, somewhat hairy and notcht; the *Golden Flowers* are wide mouth'd like those of *Bears-britch*, as are its *Husks*.

This and the next are *Glorious Ornaments* in *Gardens*.

11. *The Royal* Canary *Bell-Flower*.

Campanula *Canar.* Atriplicis folio, tuberosa radice I. H. *Herb.* 109. *Campanula* Canar. *Regia*, seu *Medium* rad. tuberosa, *foliis* sinuatis cæsis *Atriplicis* æmulis ternis circa caulem ambientibus, fl. amplo pendulo, colore flammeo rutilante *Pluk.* 276. 1. Alm. *Bot.* 76. pl. ult.

This beautiful Plant I have seen at Hampton Court *in* Flower *even at* Christmas.

Continuation of the Discourse of LANGUAGE.

WE come now to the Subject of Speech, which must be an Intelligent Nature, for Speech is an intellectual Action. We shall not meddle with the Dreams of Poets and others, concerning the Language of Birds and Beasts, especially *Elephants*, of which many wonderful Stories are related by *Gesner*, in *Mithrid.* And *Waser* in his Comment to his first Chapter, *Pliny*, *Jos. Acosta*, and others. For as Brutes have but the shadow of Reason, so have they likewise but a shadow of Speech: For the Sounds which they utter, are the Signs of Natural Affections, and are the same in all Creatures of the same Species. *Plato* in his Discourse, called *Cratylus*, (which Notion he took from *Homer*) mentions the Dialects of the Gods, and that they called Things by different Names, from those which Men gave them. The Schoolmen dispute about the Language of Angels; nay, the Apostle supposes, That the Angels have a Speech, 1 *Cor.* 13. when he says, *If I speak with the Tongues of Men and of Angels*; of which, see St. *Chrysostom. Hom.* 22. *Ambros. Theodoret Oecumen. Anselm* and others on that Place. Besides, it is plain, That the Angels discourse with one another, from *Zach.* 2 and 3. *Revel.* 7 and 9. *Jude* v. 9. On which Account, *Damascene*, *l.* 3. *c.* 3, says, That the Angels communicate their Thoughts and Counsels to one another in a Spiritual manner, not as Men do by sensible Signs, but by an impression of *Species*, as the most learned among the *Schoolmen* determine it; and as *Suarez* shews at large in his 26, 27, *&c.* Chapters, *l.* 2. concerning Angels. But our enquiry has nothing to do with things of that nature, wherefore we shall pass them over, and return from our Digression.

The sacred History informs us, that there was but one Language before the Confusion of *Babel. Gen.* 11. *v.* 1. *And the whole Earth was of one Language, and of one Speech*, and *v.* 6. *And the Lord said, Behold, the People is one, and they have all one Language.* Which Words are spoken of the Posterity of *Noah* after the Flood; yet it is easie to prove, that before the Flood, the Posterity of *Adam* had but one Language. For since all Human Race came from one common Stock, and our First Parents had but one Language infus'd into them from God; it cannot be deny'd, but that they taught it their Children and Posterity: For as much as the Children could have no Speech, but what they deriv'd from their Progenitors. And since Mankind was but one Family, living in mutual Society, and con-

converſing with one another; it is paſt diſpute, but that they had one and the ſame Language; whence *Maimonides* writes, that they had one Language, and it was fit it ſhould be ſo, becauſe they were the Sons of one Man; ſome among the Heathens acknowledg'd the ſame. *Joſephus*, l. 1. againſt *Appion*, makes mention of one of the *Sibylls*, who has theſe Words:

——— πάντων ὁμοφώνων
Ὅντων τῶν ἀνθρώπων πύργον ὠκοδομήσαν.

When Men had but one Language, they built a Tower. And *Cyril* l. 1. againſt *Julian*, τῶν δὲ ὄντας ὁμογλώσσους ὁ θεὸς πολύθρυλλον φωνὴν ἐκέχεε, When they all ſpoke the ſame Dialect, the Gods confounded their Language. As we read of no Diviſon before the Flood, as a Puniſhment from Heaven; ſo can we neither conceive any cauſe, why a new Language ſhould be form'd: For had there been any change, it would have happen'd chiefly in *Cain's* Family. But, *Gen.* 4. the Proper Names of his Poſterity are all of them of *Hebrew* Extraction. Yet we deny not but there were different Dialects. Beſides, the Lives of the Patriarchs were ſo long, that *Noah*, who many Years ſurviv'd the Diſperſion and Diviſion of the Nations, could eaſily preſerve the firſt Language, for he was born about 120 Years after the Death of *Adam*; he was contemporary likewiſe with all the Patriarchs, (except *Seth* and *Enoch*) who lived at the ſame time with *Adam*. Whence it is manifeſt, that the firſt Language might be eaſily preſerv'd, till the Confuſion of *Babel*; nay, that (morally ſpeaking) it could not ſuffer any remarkable Change: Wherefore we ſhall take no notice of thoſe, who affirm, that there were more Languages than one before the Confuſion. Among whom *R. Elieſer*, in *Tab. Hieroſol. l. Megillah.* c. 1. affirms, That the Builders of *Babel* ſpake 70 Languages. But theſe, and the like, are groundleſs, and of no Account.

We are now to enquire after what manner, and by whom, the Language was confounded. No one can imagine, that Man was the Author of it: For there can be no ſufficient Reaſon given, why Men ſhould have any inclination to change a Language, which had been us'd for ſo many Ages, and deprive themſelves of ſo great Benefit, ſo neceſſary to the carrying on of Commerce with one another; nor, if they had any ſuch inclination, could they willingly agree upon ſome Languages, and Idioms of Speech, that ſome ſhould make choice of the *Babylonian*, ſome the *Ionick*, others the *Ægyptian* Tongue, *&c. Origen*, and ſome of the *Rabbins* imputed

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this Confusion to the Angels; but neither could that be, for it is above their Power, to have any immediate influence on the Minds and Wills of Men, so as to cause a forgetfulness of those *Species* which they had before, and impress new Ideas in their Place. It is possible indeed, for Angels to speak the Dialect of Men, as it is for them to assume their Shapes, as appears from Scripture; but it is no Argument, that they could therefore alter their Speech, or create a new way of communicating by Discourse our Thoughts to one another: For, as *Luther* observes on the 11th of *Genesis*, none but the Creator who gave us but one Language, could either change it or confound it. For as to the Knowledge of Languages which has been suggested to some ignorant Souls by evil Spirits, that is not habitual and permament, but an actual Suggestion, where the Person possess'd does not speak, but the Evil Spirit within him: Whence it comes to pass, that when they come to themselves, they are the very same ignorant Creatures they were before their being possess'd, as *Cornelius à Lapide* writes on those Words; *Come, let Us go down, and confound their Language*; which signify only this, that God, as in all his other Judgments, did not rashly, but with mature Counsel inflict this Punishment of the Confusion of Tongues. For God speaks in the Plural Number oftentimes, it being more Majestic and Divine. Nor, should we grant that God spoke to the Angels in these Words, could any thing else be gather'd from hence, but that, when God descended to inflict this Punishment upon Mankind, the Angels were his Attendants only, to whom he was pleas'd to manifest his special Presence, that they might be Witnesses of a Judgment so remarkable: For which reason the Angels themselves are said to speak in the Scriptures the same Words which God has spoke. Wherefore it is plain, this Confusion could proceed from none else but God: For so the Text plainly witnesses, *Gen.* 11. *v.* 9. *Therefore is the Name of it call'd* Babel, *because the L O R D did then confound the Language of all the Earth.* And since this Division of one Language into many, was so sudden, and as it were in a moment, and since there was so great a variety made in the Minds of Men, it could proceed from no other Cause, (as *Bochart*, in his *Geog. Sac.* Part the first, *B.* 1. *c.* 15. very well observes) than from the Cause of Causes, to whom to *Will* and to *Do* is one and the same thing: And he that immediately confer'd the Gift of Tongues (the greatest almost of all Miracles) on ignorant and unlearned Men, did plainly by his Divine Power effect this Change at *Babylon.* But as for the manner by which he effected it, many Men have been over curious in their Enquiries. *Buxtorf* has with great diligence collected what the *Rabbins* dreamt

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on this Occasion. What *Mercer* says, is the most modest and agreeable in my Opinion, *viz.* That we ought not to enquire with too subtle a Curiosity, how this confusion of Languages was effected: I am of Opinion that it was done suddenly, and mysteriously, as many other Things related in some foregoing Passages, which we know to have been done, tho' we are ignorant of the manner how they were done. And this is an Object of Faith, and not of Reason.

Several Conjectures have been made, as to the Crime which brought down this Judgment. The Opinion of *Tostatus*, *Aben Ezra*, and others, is wholly to be rejected; who presume that the Builders of *Babel*, were in no manner of Fault, merely for this Reason, because this Dispersion of the People was for the good of Mankind. But this proceeds from the Divine Wisdom and Goodness, which can produce Good out of Evil. For it is absurd to think, that the Almighty, without sufficient Reason, would make any Alteration in this admirable Work of his, and confound the Language of Men, (which he had preserv'd to them from the Creation of the World) all on a sudden, so that one could not understand another: For that it was for some Crime that God acted in this manner, is plain from hence, because one Language was the great Benefit which God gave to Men, in that it was the Bond of mutual Society, wherefore the dissolving that Bond was certainly a very great Punishment. But to make this appear more plain, let us inquire, what this Crime was. *Josephus* would have these mad Builders propose this to themselves, That by building such a high Tower, they might secure themselves from the Destruction of Waters, if it should please God to send another Deluge. But they had no reason to be afraid of this, since God had promised, that he would never for the future drown the World. Besides, these Men could never pretend to be safe by this Means, because no Edifice never so strong or high, could be able to stand against the fury of such a multitude of Waters. Neither (if they had such a whim in their Heads) would they have chosen a low fenny Situation, between two great Rivers, and expos'd on that Account to Inundations: One would think for such a Work, they should have pitch'd upon some high Mountain, or craggy Rock to have laid their Foundation in. Less probable is it, that they should have any thoughts of a future Conflagration, (of which the Poets give us some Hints) and pretend to secure themselves against Fire by such a fruitless Defence: For what can resist an universal burning of the World? But above all, they are undoubtedly in the wrong, who affirm, that these Builders had

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this Prospect in their Eye, to mount to Heaven as it were by Ladders, as if they intended to dethrone God. But this should be rank'd with the fabulous Account of the Gyants. For they could not be ignorant, what a vast distance Heaven is from Earth, especially if the Precepts of Astrology were cut upon *Seth's* Pillars, which remain'd after the Flood, as *Josephus* Witnesses, *Ant. l.* 1. *c.* 2. But we will come to the Text, which assigns a double cause for this mad contrivance, *Gen.* 11. First, *That they might make them a Name, Let Us build* (said they) *a City and a Tower whose Top may reach unto Heaven, and let us make us a Name:* That by this famous Work they might leave behind them the Glory of their Name to Posterity. This was a sure Sign of a proud Ambitious Spirit, which preferr'd their own Glory to God's: Which Crime was as it were intail'd upon the *Babylonians*, for *Dan.* 4. 30. we hear *Nebuchadnezzer* speaking, *Is not this great Babylon that I have built for the House of the Kingdom, by the might of my power and for the honour of my Majesty?* Secondly, *that they might not be scatter'd*; for since it was the Will of God, that Men should People the Earth, and acknowledge his Power in every corner of it; They joyn against the Divine Purpose, and would build them a Tower that they might not be dispers'd; that is, that the Decrees of God should have no Effect. Wherefore God sent this Punishment of their Folly, that the Dispersion which they were afraid of, they themselves should be the cause of, that they might see, that there is no Prudence nor Counsel against the Divine Decrees.

Memoirs

Memoirs of the late Duke of Montagu.

Continued from Our former.

IN Our last, we brought the History of the Life of his Grace the late Duke of *Montagu* on, to the finishing his happy Embassy into *France*; Happy for him in the Illustrious Match he made for himself.

He came home richly freighted, with a Lady not more spoken of for her Beauty, than for her Vertue; and not for both, more than for her Wit; or for all, more than for her Fortune, which was very great; a Lady particularly made famous, in resisting the Assaults of a Monarch, who was at that Time cry'd up, for the most Happy, most Rising, and most Fortunate Prince in the World.

By this Lady he had a Son, who inherits the Honours and great Estate of this Illustrious Family, who is since married to the youngest Daughter of the most Glorious Prince of this Age, the Duke of *Marlborough*; by whom he has several Children, the last of which was born the very Day, the Duke, whose Story we are writing, dy'd.

In writing the Story of the Father, it is not requir'd, that we should say any thing more of the Son—— He has the Pattern, Policy, and Prosperity, of his Great Ancestor before him; and it is for him to do something in the World, to make his own History as well worth while to be made Publick as his Father's. The good or great Actions of Noblemen, are doubly Exemplar to their Posterity. *First*, As they excite them to imitate their Ancestors, and preserve the Honour of their Family; And, *Secondly*, As they tell them, unless they reach the height of their Progenitor, they end less than they begun; and will be rather obscur'd than brighten'd, by the Glory that shone so near them.

But to return to the Duke, whose Story we are to write; After his Return, we find him for a time out of his Sovereign's favour; but as King *Charles* II. with all his blemishes, had this peculiar Character of being the best natur'd Prince alive, he soon forgot the Resentment, and was perfectly reconcil'd, both to Mr. *Montagu*, and to the Lady also; restored them to his Favour, and treated both with extreme Respect.

Then it was, he gave him the Place of Master of the Great *Wardrobe*; a Post, which with some small interval, he held to his Death.

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Yet he had another Interval of the Frowns of his Prince, occasion'd more by the miserable Necessity of State-Policy, than his own, or his Sovereign's Design; and this was in the Case of the Papers produc'd in Parliament relating to the *Popish Plot*, and the then Earl of *D....y*, of which we have made mention already.

It was the Misfortune of King *Charles* II. too much to fall into the Measures of the *Popish* Party at that Time, being influenc'd by the Councils of his Brother the Duke of *York*; and this embroil'd His Majesty with his Parliament, in many things, and also with some of his best Friends, at least with such as appear'd Zealous for their Country and Religion.

The People, warm with the Apprehensions of encreasing *Popery*, and the Encroachments of the Court at the same time; were uneasy on the other hand, reproach'd the Ministry, sometimes the King himself, with favouring the *Papists*, stifling the Evidence, and growing cold in the Prosecution of the *Popish* Plot.

It would be needless to repeat here, what our Histories are full of, and what is too fresh in the Memories of many People yet living; how by the prevalency of the Duke of *York*'s Party, with *Popish* and *French* Councils, the Plot sunk into Ridicule and Jest; the Vigorous Prosecutors of it, met with all possible Discouragement, both in Parliament and out, and the Discoverers of it were push'd to all possible Extremities, to make them, if possible, turn Tail upon their Evidence; which nevertheless, tho' many of them were Men of no Principles, they could never, no, not by Torture or Death, be brought to do.

However, so warm was the Party in their Measures to overthrow the Discovery, that every Patriot that appear'd Zealous in the searching to the bottom of these Things, found all possible Discouragement——And among the rest, this Noble Person, we are now speaking of, in particular.

It is now no longer a Secret, that the Measures taken by the whole *English* Court at that Time, for the Introduction of *Papery* and Tyranny, were manag'd by a particular Concert with *France*——— And there was no doubt, but if that secret Correspondence came to the Knowledge of the People, they would push very hard at every one concern'd in it——— The Court very well knew, who could or could not bring this Secret out, and that Mr. *Montagu* was the only Man that could effectually detect it — He had first been founded as to his Temper, in the then Design of stifling the Discovery of the Plot, *and they found*, to their no little Concern, he had a warm Side to the Publick Safety, abhorr'd the Projects then on Foot, for betraying it to a *French* and *Popish* Party, and in short, was not

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to be brought over to the horrid Design, nor from opposing it in Parliament; where he had made some earnest Motions for the Enquiry into the Practices of the Court. March 1709.

Upon this a Plot was form'd to ruin him with the Parliament; and the first Step toward it, was to cause his Closet to be search'd, and his Papers to be seiz'd, as a Person suspected to be concern'd in carrying on a Correspondence with *France*; nor was this a slight Design, for it answer'd two Ends.

1. They had effectually ruin'd his Reputation with all honest Men, and render'd him obnoxious to the Parliament, as a Person that had carried on that secret Design, of betraying his Country to the *French*, which his own Papers would have involv'd him in; the first Correspondence having really pass'd under his management as Ambassador, tho' he himself was not let into the Secret.
2. It had serv'd them another way, *viz.* to take out of his Closet, and conceal, such particular Papers, as serv'd to detect and expose the real Design, and the particular Persons the Court were then anxious to preserve.

But Mr. *Montagu* was too quick for them all; and whether it was that he had notice of the Design, or that he knew by his own Circumstances what he lay open to——He ruin'd this whole Project, and happily turn'd the Mischief design'd against himself, wholly to the Distraction of those who Contrived it; for he imediately laid the whole Affair before the House of Commons, and brings his Papers thither, which were to be seized the very next Day after; the Court thinking themselves sure of their Game, the King had told the House, he had ordered them to be Seized.

This fell heavy upon the Court, broke all their Measures, expos'd the Duke of *York* to the last Degree, the King not a little, and entirely ruin'd the Earl of *D...by*, and had certainly cost him his Head, with the King's Pardon in his pocket, had not the Court thought fit to part with the Parliament to save that Minister, who was immediately Impeach'd by Parliament, and Articles exhibited, tho' he was never brought to a Tryal.

We need not repeat here what followed in the Broils of those Days, and to what Extremeties the Parliament push'd the Court, and the Court the Parliament in their turn, which ended not till the Death of King *Charles* II. when all the hopes of Liberty of Parliament, or detecting the Arbitrary Proceedings of *Popish* Councils,

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were swallow'd up in a *Popish* Reign——And the *French* and *Romish* Projects were driven on openly and barefac'dly, till they again in their turn, were swallowed up in the *Revolution.*

After this has been hinted, there needs no more to satisfie any Body, why Mr. *Montagu*, for a time, had little favour at Court; the dexterity with which he extricated himself out of the snare laid for him, and turn'd the mischief upon the Contrivers of it; as it made him fear'd at Court, so the King shew'd himself but ill enough pleas'd with him; he came seldom to Court, and found himself less Wellcome when he came there, than he used to be; which at last ended in a perfect Retirement from them; and they in return, took from him his Place of Master of the *Wardrobe.*

This however was of the less concern to him, for that he not only had a great Fortune with his Lady, but was now by the Death of his Father, then Lord *Montagu* of *Boughton*, become a *Peer* of *England*, and possest of a plentiful Fortune.

During the four last Years of King *James* II. he lived retir'd, enjoying a fine Family, and flowing Fortune; and this time he spent in Building two very magnificent Structures for his own Residence, which remain still as the Best Patterns of Building we have in *England*, and show the particular Genius of the Great Contriver, *viz.* his House at *Boughton*, in *Northamptonshire*, the antient Seat of his Family, an admirable Building, and contriv'd after the manner of *Versailes*, with extending Wings, excellent Avenues, Vista's and Prospects———For Rich Furniture, exquisite Gardens, Beauty of Building, and advantageous Situation, not to be equal'd in *Britain.*

The other was his House at *Bloomsbury*, commonly call'd *Montagu* House, and which is without Comparison, the finest Building in the whole City of *London*, or County of *Middlesex*, (*Hampton-Court*, only excepted.)

This Noble Structure, he had the Misfortune to build twice over, for having, upon his own Affairs calling him from home, let the House to the late Duke of *Devonshire*——— In the time of fitting up the Lodgings, it had the Misfortune to be burnt down by the Negligence of the Servant; this occasion'd a Suit at Law between those two Noble Persons, which at last ended to the Disadvantage of my Lord *Montagu*, who was obliged to bear the loss, and Rebuild his House himself; in doing which, it was observable, that the first Model was so exquisitely Perfect; that no Alteration could be made to Advantage: But the House was exactly Built, in the Figure it had before; and this House is so much and so justly admir'd for its Beauty, that his Grace the Duke of *Somerset* has thought

fit

fit to make it very much the Pattern of his House, lately built at *Pettworth* in the County of *Sussex*. March 1709.

In the time of this Retirement, my Lord had another Misfortune, which was the loss of his Wife, who Dyed in Child-bed, leaving, his Lordship only one Son and two Daughters.

But this Accident led his Lordship on to a yet Greater Encrease of Wealth, for my Lord supply'd the defect of his Fortunes, by Marrying the Dutchess *Dowager* of *Albermarle*, Daughter, and one of the Co-heirs, of the late Duke of *New-Castle*; by whom his Lordship had a prodigious Estate, tho' attended with some Troublesome Circumstances.

It may be expected this Account should enter into the secret History of this Lady, and the manner of his Lordship's obtaining her: But it is not for such an Abridgment as this, to undertake such a Work; it is certain that Lady has her particular Misfortunes, and has been lost to the World for a great many Years, tho' as we find now, she is still alive.

There is no doubt my Lord made use of all his Address, in which he was a great Master, to compass a Lady, who, tho' she was Mistress of the Greatest private Fortune in *Europe*, was not so happy as to be so much Mistress of her self, as her Friends would have wish'd—— And yet by what ever Artifice she was brought to Consent to this Match, she seem'd to have done nothing in it, but what she would more readily have done, had her Reason been in the most vigorous Excercise, and no doubt might have been as happy in the Condition she was in, as in any Match this Nation could have furnished her with.

This Match however involv'd the Lord *Montagu* in a tedious and expensive Suit at Law with another Noble Peer, the Earl of *Bath*, in which, tho' manag'd on both Sides with the utmost Warmth and Cunning, and with variety of Success, yet the Lord *Montagu* had at last the Victory; to which no doubt, the Possession of the Estate very much contributed, the Expences of the Law being so great, as was said to have visible Effects on the Estate and Circumstances of his Enemy, who at last Dying, the Prosecution seem'd to drop and wait the Decision of Mortality, as what could alone bring it to a Conclusion, as it has since done.

And now we are to bring my Lord upon the Stage of Action again; the furious and impolitick Zeal of King *James* II. and his *Romish* Advisers, had rais'd such a Ferment in the Nation, and had so alarm'd the Gentry, Clergy, and Commons, that they resolve to deliver themselves from the Destruction they saw so plainly hang over their heads—— Upon this follows the inviting over, and joyning

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joyning with, the Prince of *Orange*, afterwards King *William*; and so on to the Revolution, of which we need repeat nothing.

This Noble Lord was of the first that appear'd in this Great Work, and particularly active in rescuing the Person of Her Present Majesty, from the Dangers she was then expos'd to, and conveying her to *Nottingham*, where he joyn'd the *Northern* Nobility, then in Arms, for the common Liberty of *England*.

The Revolution being begun, he was a vigorous Instrument in the House of Lords, to establish the Crown on the Head of the Nations Deliverer, and was ever after a constant Friend to *Revolution-Principles*.

The King in return for his Zeal, restored him to his former Post, as Master of the *Wardrobe*, in which he continued to his Death.

When Her Majesty came to the Crown, he enjoyed her particular Favour; and in the Year 1705. was created Viscount *Monthermer*, and Duke of *Montagu*.

He then saw his eldest Son, married to the youngest Daughter of the Prince of *Mindleheim*, Duke of *Marlborough*, and himself Ally'd to the Greatest Man of this Age.

Thus, loaded with Years, Honour, and Wealth, in favour with his Prince, and in the Greatest Figure this Nation is able to raise a Man to, he dy'd after a short Indisposition, the *9th* of *March*, 1709. being 72 Years of Age.

Of

Of the JULIAN *Account, or Stile.*

HAving in our last given you an Account of the *Julian Period*; in this we shall treat of the *Julian* Stile, which is us'd in *Britain*, and several other places of *Europe*; and for as much as there is a Difference of Eleven Days exclusively, between the Account or the Stile of *Britain*, and that of the Generality of *Europe*, viz. *Holland*, *Germany*, *France*, *Spain*, *Italy*, &c. who, since the Year 1700. reckon their Time Eleven Days before us, so that our *first* of *January* is their *twelfth*; I shall endeavour to account for this Difference as briefly and plainly as I can.

The Sun, being the Regulator of the Natural Year, and the Seasons thereof, making his Annual Revolution in no even Number of Days or Months, but in 365 Days, 5 Hours, 49 Minutes, 4 Seconds, 21 Thirds, according to *Bullialdus*, and so not exactly answering to any even Number of Days, (as the *Ægyptians* &c. computed their Years,) nor Months, (as the Ancient *Romans*, &c. reckned theirs) has made this Variation. For the Ancients were not so well vers'd in Astronomy, nor so familiary acquainted with the remoter Planet the Sun, and his longer Course, as with their nearer Neighbour, the Moon, and her often repeated Traverse; fram'd the Year mostly by her Motion, as the Ancient *Grecians* and *Romans*, who in the Time of their Superintendency here in *England*, are suppos'd to have brought us over the Form of their Year; which, for the better understanding thereof, I shall trace to its beginning.

When *Romulus*, the Original of the *Roman* Name, and Founder of the famous City of *Rome*, first undertook to reduce the *Rustick Latins* to a Civel Polity, he, among divers other Institutions, set bounds to the Year, and made it consist of Ten Months. But *Numa Pompilius*, his Successor, discovering his Predecessor's Year too short, added two Months to It, consisting of 25 Days each; and the Year beginning before, with *March*, he plac'd these his two new Months before it, and call'd them *January* and *February*.

By this Addition of Fifty Days, *Numa*'s Year consisted of 354 Days, which, he afterwards augmented by one Day more, out of a superstitious conceit, as was suppos'd, and made it to contain 355 days. It continu'd thus for a long Time, but was too short for the Solar Year, by Ten days, and almost 6 Hours. But this the *Roman* High Priest used to regulate, by intercalating, sometimes

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times a Month every 2d or 3d Year, at other times 3 Months once in Eight Years; which Secret being conceal'd from the Vulgar, and lodg'd only in his own Breast, procur'd him Veneration from them.

Thus the Year stood, till *Julius Cæsar*, the Emperor, (about 38 Years before Christ) being High Priest, and instructed by expert *Mathematicians* from *Alexandria*, found that the Year wanted Ten days, and almost 6 Hours, of the true Solar or Tropical Year, and by the assistance of *Sosigines*, an able Astronomer, after the Conquest of *Pompey*, he regulated the Year, consisting before of 355, by adding to it the Ten days wanting, and making it consist of 365 days; which were divided into 12 Months, some containing 30, others 31 days; *February* only consisted of 28, except in Leap-Year, and then of 29 Days.

And as for the odd six Hours, lest they should occasion any disorder afterwards in the Year; He order'd one Day should be intercalated, or put into the Month of *February* (every fourth Year) between the 24*th* and 25*th* days; which was called *Sext Cal. Martii*, or the 6*th* before the Calends of *March*; and by the Interposition of this day, there hapned two *Sext. Cal. Mart.* and the Word *bis*, two, being added to *Sextilis*, it signified twice the *Sextile*, and made *Bissextilis*, or *Leap-Year*, (as we call it) which is the meaning of *Bissextile*. Hence *February* has 29 days, every fourth Year, by reason of the Intercalation of this day. We call it in *English* Leap-Year, probably from the *Dutch Loop-Jare*, because it leaps beyond, or exceeds the Bounds of another Year, by a Day.

The Names of the Months, were *March*, *April*, *May*, *June*, *Quintilis*, *Sextilis*, (but in *Augustus Cæsar*'s time, in Honour to *Julius Cæsar*, and *Augustus Cæsar*, they were then called *Julius* or *July*, *Augustus* or *August*, *September*, *October*, *November*, *December*; and after the Addition of *Numa Pompilius*, The Year began with *January*, *February*, *March*, *April*, *&c.* This is the exact State and Condition of the *Julian* Year, which is now used in *Britain*, and is called *Old Stile*, and has remain'd ever since the Birth of Our Saviour.

God vindicated against Aspersers of his Goodness and Mercy to Man, in several Discourses.

Of PRE-EXISTENCE.

The INTRODUCTION.

THose that would Steer their Course aright, must be sure that the first Step be in the right Way. It is of the highest Consequence in Matters of Faith, that we have right Ideas of the first Principles, these being the Foundation of the rest.

God's Word is left us to be our Guide, in what we are to Believe, and Practise, and Reason is given us to taste Principles. The God we have to do with calls us to believe him to be Infinitely Wise, Holy, and Good, that cannot act otherwise than as becomes his Holy Nature.

In that Word we find this God hath signalized himself by his Works of Nature and Providence, to be all Powerful, and Infinitely Wise in his disposing so many differing Orders of Creatures, all harmoniously concurring for the use and benefit of Man, whom God made after his own Image, and Endued with excellent Qualifications of Mind, gave him a help meet, and commanded them to Increase, and Multiply; his First born *Cain*, the Word saith, he begat after his own *Image* and *Likeness*, which evidenceth the rest of his Posterity to be the same.

This may be sufficient to convince that *Adam*'s Soul, which is the Image and Essential Form of the Man, and not the Matter only, was communicated to his Posterity; for *Cain* was *ex traduce* from *Adam*, and his unactive Mass was not quickned by a pre-existing Being foreign from him, but as other Animals, he is the Propogator of his own Species, Body and Spirit; without which it is Inconsistent with Justice, that a foreign, Creature should be Condemned to Answer for the Sin of a Being it had no relation unto. But because Man cannot comprehend how Matter can produce a Spiritual Being, They conclude the Soul must be Pre-existing, that the Fœtus is animated in the Womb by a New Created Spirit; or that from a Crowd of Pre-existing Spiritual Beings, one is sent to give Life, and answer all the requisite Ends which that lifeless Lump calls for.

The Inconsistancy of this Doctrine with Reason and Justice:

GOD in Wisdom and Goodness to his fallible Creature, whom He foresaw might Sin, did early provide a Remedy, that if possible none might Perish: With a Comely Body, he gave him Spiritual Faculties, beyond all the rest of the Sublunary Order of Creatures, by which he is Capacitated to Love and give Honour to his Maker; God gave this his Rational Creature a Law to walk by; By which he was to Regulate and Govern his Actions; which Law speaks the Law-giver Wise, Holy, Just, and Merciful, who hates the Thing that evil is, whose Nature and Property is ever to do Good: Thus Cruelty, Insincerity and Injustice are not in him: That Man might not Perish, he gave his Son to Answer all their Wants; he promised the Seed of the Woman should break the Serpents Head. That it is apparent the Second *Adam* was by a natural Generation Body and Soul from the first, and therefore a fit Sacrifice; for Justice calls for the same Nature to suffer, that offended.

By this Doctrine that *Adam* begets not his kind, is destroyed the Being of Christ, and Original Sin is not hereditary; for if the Second *Adam* be not *ex traduce* from the first, he is not of his Nature, so not liable to answer for his guilt; he is no the Representative, so his Sin is not Imputable to him as his descendant. Original Sin, is not chargeable but on Humane Nature; If Christ be not of the Humane Nature, then he is not of the Offenders Species, of the Seed of the Woman, but a foreign Being. Thus Justice is made to fix on a wrong Object, and Christ is not *really* the Son of *David* the Son of *Adam*, but *nominally* so.

God is hereby made to punish the sin of one Species on another, and to send an Innocent Being to a Pesthouse, where it receives that Contagion which makes it liable to all the Miseries of this Life, and thro' this Infection hath a natural Propensity to Sin, and Misery for its Sin, not for the Sin of its First Parent, but its own Sin committed here: And God is also given the lye, for if the essential form, that is the Life of our first Parent, be not conceived in Sin, Then tis not true that *Adam* is the Parent Universal of all Living, and his Sin cannot affect them.

Who dare say God cannot capacitate Humane Nature to beget his kind, and produce a rational Creature compounded of Spirit and Matter, of Angel and Brute, beget *His* kind, as other Animals beget *theirs*?

Let

Let us believe the Humane Seed hath lodg'd in it, the Humane Soul, which is the vegetative Faculty of Humane Nature, and is to it, what the Spirit of other Animals and Plants are to them, who according to the Law of Nature propagate their different Species.

God in this Life will have us make use of our Reason and of Faith, God will have both to be our Refuge; But we have no call to believe matters of Faith, that are contrary to Reason.

Faith is the evidence of Things not seen, and may offer to us, what may be above the reach of our understandings, what we cannot conceive, but nothing contrary to Reason: There are Mysteries of Faith, the further knowledge of which in this Life is not necessary, but is reserved for our State of happiness, when these our now so shallow Capacities shall be enlarg'd for the reception of such Things as *Eye hath not seen, nor Ear heard, nor entered the Heart of Man*; the knowledge of which Things we are now guessing at, and groping after in the dark, quarrelling and tearing one another in Heats and Party Contests.

In the mean time, it is very becoming to receive no opinion that Interferes with the Honour of God, that makes him Unjust, Merciless Unsincere, and that gives the Lye to, and Invades any of his Attributes: Whatever Invades the Holy Nature of God, is to be detested, as contrary to Reason, and the constant reiterated Expressions of his merciful Intentions to Man.

What tho' I know not the Mode of Things, nor by what means and ligaments the Angelical and Brutish Parts are cemented; yet my Reason tells me from God's Word, that necessarily (without destroying the Constitution of Religion) humane Nature as existing in our first Parent *Adam*, was Body and Soul descended from him, so are all his Offspring, and by imputation Sinners; and by Christ, the Second *Adam*, imputed Righteous; whose imputed Righteousness serves us not in less stead, then the first was our loss and misery. My Reason tells me, That tho' *Adam*'s Sin affected his Posterity, yet that the Second *Adam* by a particular dispensation was the *Lamb* without Spot, tho' Soul and Body of *Adam*'s Humane Nature.

Reason cannot allow, that an Innocent Being sent from its place of Ease and measure of Happiness, the natural consequence of Innocency, to a Bog-House, the Womb, and then to the Grave, after a Thousand Miseries incident to its condition of living, and thence sent to its appointed Decreed Station. Neither is it reconcileable to Reason, to Gods Justice and Mercy, to charge a pre-existing Being with the Sin of *Adam*, whose Representative he was not: Not being of his Nature, so he could not be Man's Mediator, nor give Satisfaction to God's Justice, not being descended from him; was not

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capacitated to act the part of a Priest, Prophet, and King before God.

But how inconsisting is the belief, that *Adam*'s Posterity were foreseen Sinners; and at the same time to deny the Essential Form to be the Creature that appears here. They deny *Adam*'s breath of Life to be communicated, being a Spiritual Being; therefore not communicable by Matter, which Matter is only from *Adam*, and not capable of Sinning nor Meriting; consequently not capacitated to Beget and Propagate what it had not: How then are those that here appear as *Adam*'s Posterity, liable to be reputed Transgressors by Imputation, since they are not descended from him, nor can be said to be foreseen to be of his Posterity, and as such, Sinners; when the Spirit that gives Life to the Matter, is a foreign Being, and not from him.

How is God here brought in as a constant Attendant, to send or create a Spirit, to supply the defect of *Adam*'s not having a propagating Faculty given him as other Animals, but a foreign Being must be sent to Ripen, Hatch, and give formation to the Matter in the Womb: Thus the Soul of the Father is not communicated to the Son, nor that of the Son descended from the Father.

It is incredible, the whole Creation (Man excepted) should be endow'd with different Perfections to propagate their kind.

Shall Man only, capable of doing Good or Evil, be left a Lifeless Mass to be actuated by a Foreign Being, and have only left of its Species, the Remains of its most ignoble Part, that only hath a natural tendency to corruption; and the Soul that God gave, and the Word said was breathed into *Adam*, shall not be the Portion of those call'd his Posterity, but to supply that defect, a Foreign Being shall be sent to give Life and Motion to this Machine, Mans Body?

It is also unjust to intitle this Foreign Being to those Miseries that are determin'd for *Adam*'s Sin.

Let us believe the Soul of the Infant in the Seed of the Parent; and tho'we know not how the Production is made, yet that Matter and Spirit are United, and that Soul and Body makes one Man, and is the Composition of Humane Nature.

Had these Foreign Beings been Offenders, and sent as Probationers, if possible to retrieve their lost State, by performing offer'd terms of Grace; then to send them into this World to labour under the exercise of the World, Flesh, and Devil, amongst a herd of Brutes and Devils Incarnate, were Justice; but to send them Arbitrarily from their place of Happiness to live here a Wretched Life; and after this Life, by a determin'd Decree to be Eternally Tormented,

where

where is weeping and gnashing of Teeth, where the Worm never dies, being the *Tophet* of old prepared for that purpose, is not consistent with Reason or Justice.

Had Man a liberty to take a Turn through the various Apartments of Death and Hell, to hear the Dismal Lamentations of those miserable Complainants, it might be wonderfully instructive; but yet, I fear an ill use might be made of it, (from the Infirmities of our weak Nature and a wicked World) by the various Turns might be given it by a pregnant Genius, in lively depicting the manifold Miseries of those Regions of Darkness: Nay, I say, to give an Impartial Recital, how every State of Life has its Snares and Tryals, Tortures of Body and Pangs of Mind, from the Crown'd Head to the Footstool; from the Womb to the Grave, and then in their decreed State; might be of very ill consequence, and extort from the thinking Agent, some such like Exclamation, as the following;

O Lord give me thy best Gifts, or reduce me to nothing; take from me rather my Being, than to let it be a Prologue to a future determined State of Misery!

But we are not to charge God with drawing the Creature out of the common Mass, to be an Object of Misery, and charge him with *Adam*'s Sin, of whom he was not descended. We are not to believe, that God sent this Pre-existing Being to hatch, give Life and Form, to the rotten Remains of this lifeless Lump, a Sink of Filth, wherein this Creature received its propensity to ill, and Aversion to good, and that after a Succession of many Evils, from Infancy, Youth, to Years; as Fears, Sickness, Pains, Cares, Disappointments, and Wants, should yet have the Annex of being batter'd by Tenders of Grace never intended.

We are not to believe God proposeth Grace and Means, and doth mean no such thing, but denies Powers to effect what they are call'd to do; for then these Calls which are really such in themselves, and offer'd to the Complainants, would render them more inexcusable, and aggravate their Misery, instead of being any Advantage to them.

We are not to believe that God sent his Creature here to spend his time in anxious Cares, and hence sent, from this transitory Hell, to its Eternal Decreed Place of Torment, where arbitrarily the Creature was (before the Foundation of the World) Reprobated for his Pleasure, to exert his Power to torment it.

Far be it from Man, to have such Ideas of God, as give the Lye to his Word, destroy the Being of Christ, and subvert the Oeconomy of Religion.

Let

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Let us believe all Men virtually and ſeemingly in *Adam*, that he is our natural Root and Father, and that all his Poſterity are derivatively from him; That his ſinful Nature is propagated to each one, tho' they be not thereby Sinners; That God doth not puniſh ſin imputed, but actual Offenders, that none ſhall periſh for *Adams* Sin only.

We are to believe *Adam* begets his Kind, Body and Soul, that a Foreign Being doth not vivify theſe walking Hulks; but as *Cain* was after his Image, ſo was *Abraham*, *David* and *Chriſt*.

Thus Original Sin is entail'd on his Poſterity: Jeſus Chriſt of the Seed of the Woman, promiſed to break the Serpents head: Thus the Conſtitution of our Holy Religion is preſerved, as contained in the Old and New Teſtament.

By what hath been ſaid, endeavours have been uſed to convince the Reader, That God gave Being to *Adam*, with an intention, that he and his Poſterity might be Happy in a Courſe of Means: That Chriſt, as to his Human Nature, is deſcended from him Body and Soul. Thus all are acceptable as ſuch.

Therefore have I offer'd ſome Thoughts to convince, that *Adam* begets his Kind, Body and Soul.

That it is not conſiſting with God's Word nor Reaſon to believe, That a Pre-exiſting Being, gives Life to the Remains of *Adam*'s lifeleſs Maſs.

God cannot puniſh one Creature for the Sin of another, but he that ſins ſhall dye for his own Demerit.

Thus far by way of INTRODUCTION.

What follows, will be the Subſtance of a Paper-conteſt, wherein ſeveral Diſcourſes will be offer'd by way of Eſſay, to vindicate the Goodneſs of God to Man; That he calls *all*, and ſent Chriſt to ſave *all*, and that he Wills the Salvation of *all*.

CHAP.

CHAP. I.

GOD vindicated against ASPERSERS, *&c.*

SECT. I.

IT is admirable, how our Pretenders to God's Grace, will yet profess that they exalt Grace.

How will they cry out, Oh the heigth and depth of the Goodness of God to Man, that saves us his Elect, and hath left out the rest of the World!

But let the Saying be rather, Oh the monstrous Insolency of those Men, that dare limit God, and divest him of his Attributes, of Love, and Mercy, and clothe him with a Power to Destroy and Torment!

" When *Adam* was yet in intention, *Satan* was, (say these) appointed to tempt *Eve*, and *Eve* to tempt *Adam*, whose fall should affect his Posterity, so that only a few severed by Election shall find Mercy, but the rest shall be Reprobated.

" And tho' seemingly God may appear, to desire the Salvation of all, yet he Wills no such Thing; for tho' there be a Call to perform Conditions, yet a Power to execute what is required, is denied."

But Reason cannot perceive such great Preparations of Love and Mercy, were made to save a few, whose safety was secur'd from before Eternity, and to delude the rest with vain hopes, as an Aggravation of their Misery.

God made all Men to be Objects of Love not Hatred; He may give his Heaven to whom he pleases, without wrong to his Justice, but cannot send an innocent Creature, to a determined State of Misery in this World and the next, for the Sins of another. Had God receiv'd all to Grace, he had not been unjust, but his Mercy had thereby been more magnified.

Without Violence to Justice, God might have remitted both Debt and Punishment; but foreseeing a greater Revenue of Glory accruing, by placing Man under a fallible State, whose transitory Circumstances would give the Creature frequent occasion to call for the assistance of Grace and Mercy, and cause the Living a Life of

Dependance,

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Dependance, which would not be, if placed under a confined State of being Eternally Happy.

Therefore Man is left to wreſtle here with Mundane Difficulties, that ſo he may have a conſtant Occaſion to go to God by Chriſt, as his Refuge, for Mercy and Forgiveneſs.

God's Goodneſs to Man, is beyond whatever entred into the heart of Man; the State of Grace is ſo honourable to God, and beneficial to Man, that all the Powers of Hell, and its Inſtruments on Earth muſt own, that the more extenſive Grace is, the more Glorious; That Grace is more magnified by its Extenſion, than if confined to a few.

Shall God bid us turn that we may live, when he hath determined our Miſery? Shall God ſhed Tears, ſhall he call, and entreat, and ſtrive with Man, and earneſtly deſire their Life not Death, and confirm his good Intentions by an Oath, and mean no ſuch thing, but determine their Eternal Miſery?

This is inſulting Man's Miſery, making God an Impoſtor, a Deluder, to command on Penalty of Eternal Miſery, to do what the Creature cannot effect; this is feeding Man with vain Hopes, to call ſuch for whom Chriſt never dy'd, nor intended their Salvation: This gives God, Chriſt, the Goſpel, and all the Lye.

But God has ſaid, none ſhall periſh that are not falſe to themſelves; let us uſe our Endeavours, and God's Chriſt will aſſiſt us; the Conditions offer'd, imply a Reality in the intention, and illuſtrate the Thing offer'd; and do aſſure us, that there are ſuch things as Grace, and Mercy, and Heaven, to be had on the propoſed Terms, and that they are atainable Things. If God have no Merciful Intentions for thoſe he calls, then to ſuch, all Tenders of Grace, are Banters and Lyes.

But more of this will follow in Our next.

The

A Description of the Regalia *of* SCOTLAND, *viz.* Crown, Scepter, *and* Sword.

I. Of the CROWN.

THE Imperial Crown of *Scotland* (now *North-Britain*) is of fine Gold; adorn'd and enrich'd with precious Stones, as Diamonds and Pearls; and curiously enamell'd. In Form thus; It is compos'd of a large Circle, which goes round the Head, and is beset with twenty two large Precious Stones, *viz. Amethysts, Topazes, Emeralds, Garnets, Hyacinths, Rubies,* in Golden Collets of various Forms, with very curious Enamellings; and between each of these Collets and Stones are plac'd great Oriental Pearls, but one of 'em is wanting.

Above the Great Circle, there is another small one, form'd with twenty points, adorn'd with a like number of Diamonds and Sapphires alternately; with a large Pearl on each point.

The upper Circle is heighten'd with Ten *Crosses-flourée*, each adorn'd in the Center with a large Diamond betwixt four large Pearls, cross-ways; but some of the Pearls are wanting; The *Crosses-flourée* are interchanged with Ten high *Flour-de Lys's* alternately, betwixt the large Pearls below, on the Points of the second Circle.

This is said to be the Form of the Crown of *Scotland* since the League made between *Achaius* King of the *Scots*, and *Charles* the Great of *France*. It differs from other Imperial Crowns, in that it is heightned with *Crosses-flourée* alternately with *Flour-de-Lys's*; whereas the Crown of *France* is heightned with *Flour-de-Lys's* only, and that of *England*, (now *South Britain*) with *Crosses-patée* alternatitive with *Flower-de-Lys's*.

The *Scots* Crown, since King *James* VI. went to *England*, has been ignorantly represented by Herald-Painters, Engravers and others, after the Form of the Crown of *England*, with *Crosses-patée*; whereas, there is not one, save that on the Top of the Globe, all the rest being *Crosses-flourée*. The Crowns of *Spain, Sweden*, and *Denmark*, are heightned with great Flowers or Leaves, much like these of greatS mallage. *Selden* says, *Edward* V. of *England, Ann.* 1483.

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carry'd a close Crown. The *Scots* Crown is thus closed; From the upper Circle proceeds four Arches, (adorn'd with enamell'd Figures) meeting and closing at the Top, surmounted with a Celestial Globe, enamell'd Blue-Semée, or pouder'd with Stars; having a large Cross-patée on the Top, the Extremities whereof are adorn'd with a large Pearl, and canton'd in the Angles with four other. There is a square Amethyst in the Center of the Cross-patée, on the fore part of the Crown, and on the other side of the Cross there is a great Pearl; and these Letters *J. R. V.* are below it, on the Foot of the Polar part of the Cross; by which it appears, King *James* V. was the first that closed the Crown with Arches, and top'd it with a Globe and Cross-patée.

The *Tiara*, or Bonnnet of the Crown, was of Purple Velvet; but in the Year 1685. there was put in a Cap of Crimson Velvet adorn'd as before, with four Plates of Gold, richly wrought and enamell'd, with a large Pearl, half an Inch Diameter, on each side; which appears between the four Arches; and the Cap is fac'd with Ermin.

Just above the Ermin, upon the lowest Circle of the Crown, there are Eight small Holes, in the four Quarters of the Crown; in the middle betwixt the Arches, two and two together; to which are ty'd two Diamonds and Precious Stones. The Crown is 9 Inches Diameter, the Circumference being almost 28 Inches; the Height, from the under Circle to the Top of the Cross-patée, 6 Inches and an half. It stands on a square Cushion, of Crimson Velvet, adorn'd with rich Fringes, and four Tassels of Gold, hanging at each Corner.

II. Of the SCEPTER.

THE Stem of the Scepter, of the Form of a Hexagon, is six Foot long, with three Knobbs or Buttons of the same; Betwixt the first and second Button, there is a Handle in Form of a Hexagon, furling in the Middle, and plain: Betwixt the second and third Button, there are three sides engraven; under the *Virgin Mary* (one of the Statues on the Top of the Stem) there is the Letter *J*; upon the second Side, under St. *Peter*, the Letter *R*; and, under St. *Andrew* the Figure 5, on the third side: On the side betwixt the *J.* and the *R*, fourteen *Flour-de-Lys's* are engraven; and on the other side, betwixt the 5 and the *J*, there are Ten Thistles continu'd from one Stem, from the Third Button to the Capital; the three sides under the Statues, are plain, and on the other three there

there are Antick Engravings, *viz.* Sacramental Cups, Antick *Medusa's*, Heads, and Rullion Foliage; upon the Top of the Stem, there is an Antick Capital of Leaves, imboss'd; upon the Abbacus of which, there arises round the Stem, three Statues; 1. The blessed Virgin, crown'd with an open Crown, holding our Saviour in her Right-hand; and a Globe with a Cross in the Left; next to her, on her Right-hand, stands the Statue of St *Andrew*, in an Apostolical Habit, with a *Scots* Bonnet on his Head, holding a Cross or Saltire, in his Right-hand, (part of which is broken off); and there is an open Book in his Left-hand, rais'd up. On the blessed Virgin's Left-hand, and St. *Andrew's* Right, there's another Statue, which seems to represent St. *Peter* in the like Apostolical Habit, with the superaddition of a hanging Neck; and upon his Head a little Hat, like the *Roman Pileum*. In his Right-hand, half elevated, a Book; and a Pastoral staff in his Left (the Head of which is broken off; and above each being two Inches and a half, (except the Virgin *Mary's*, which is a little less) the finishing of a *Gothick Niche*. Betwixt each Statue arises a Rullion, in Form of a *Dolphin*, very distinct, four Inches long, with Foliage along the Body, their Heads upward, and affronted inward, and the Turn of their Tails ending in a Rose or Cinquefoil, outward; above these Rullions and Statues stand another Hexagon Button, with Oak-Leaves under every Corner; and above it a Crystal Globe, of two Inches and a quarter Diameter, within 3 Bars, jointed above, where 'tis surmounted with 6 Rullions, and here again with an Oval Globe, topp'd with an Oriental Pearl, of half an Inch Diameter. The whole Length of the Scepter is 34 Inches.

III. Of the SWORD.

THE Sword is 4 Foot long; the Pommel and Handle are of Silver Gilt; in Length 15 Inches. The Pommel is round, and somewhat flat; on the middle of each side there is a Garland of Emboss'd Work, and in the Center there have been two enamell'd Plates, which are broken off; The Traverse or Cross of the Sword, is Silver Gilt, 17 Inches long, and half an Inch thick; the Form of it is like two *Dolphins*, their Heads joyning, and their Tails terminating in Acrons; the Shell hangs down towards the Point of the Sword, form'd like an Escallop flourish'd, (or rather like a large Oak Leaf); on the Blade of the Sword there's indented with Gold, *Julius* I. Pope. The Scabbard is of Crimson Velvet, cover'd with Silver

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Silver Gilt, and wrought in Filligray Work, in Branches of Oak, with Leaves and Acrons; on the Scabbard there are four round Plates of Silver Gilt; two of them are enamell'd Blue, with these Words upon it, *Julius* XI. *Pon. Max. N*; at the Mouth of the Scabbard, opposite to the Hook, there's a large square Plate of Silver, enamell'd Purple, in a Cartouch *Azure*, an Oak Tree eradicate and fluctuate, *Or*; and above the Cartouch the Papal Insign, *viz.* Two Keys in Saltyr Address, their Bows form'd like Roses or Cinquefoils, ty'd with Trappings and Tossels, hanging down each side of the Cartouch; above the Keys is the Papal *Tiara*, environ'd with three Crowns, with their Labels turn'd up, and adorn'd with Crosses.

We thought the foregoing Description of the *Regalia* of *Scotland*, might not be unacceptable to the Curious, having collected it from the most Authentick Accounts: In ournext shallbe inserted the Armorial Bearing, of *Scotlands* Symbols, and Knights of St. *Andrew*.

ERRATA.

PAG. 89. line 13. for *and then in their decreed State*, read *and thence to their dereed State of Misery*; ib. l. 32. for *such* r. *good*; ib. l. 33. for *would* r. *to*; ib. l. 34. for *and* r. *would*; p. 90 l. 18. for *acceptable*, r. *accountable*.